Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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ORIGINAL COMMUNICATION.

For the Christian Register.

Foreknowledge, Existence of Evil and a Special Providence.

The *doctrine* of the *foreknowledge* of the *Deity*, and the *moral freedom* of man, has by some persons been considered irreconcilable. And these persons, have either contented themselves with the belief that one or the other doctrine is erroneous, or else that it is a mystery not to be fathomed by the human mind. Now the difficulty suggested is altogether superficial, and arises from an imperfect view of the subject. It is asked how *events* which are to follow each other *in succession* as cause and consequence through a long period of future time, and which are to be in themselves *contingent*, i. e. brought about by human agents in the exercise of their voluntary power—can be foreseen by the Deity, unless he exercise an *irresistable* control over these agents and does in effect compel them to be mere instruments in effecting his purposes?

To this I reply that the attribute of *foreknowledge*, although like the other attributes of the Almighty is incomprehensible to us, yet as making a part of the perfection of his character must be received as an indisputable truth. And that man is a *free* and *accountable* being also, is a truth of which every one is convinced by a *consciousness* of the fact—a kind of evidence superior to that of reason or any thing else. These two doctrines being admitted then as indisputable, let us see how far they are as difficult to be reconciled as is by some supposed. Taking any future series of events, it is certain that they must either *happen* or *not happen*, and cannot do *both*—and this certainty, either that they will or will not happen, exists just as much *before* the time comes as *afterwards*—and just as much whether they *are* or *are not* foreseen by any being whatever. Taking the events of the American Revolution for instance, it was certain from the very beginning of time that they would happen, and this without the supposition of any omniscient power to foresee them—merely from the fact that they *have* happened. Now this certainty existing, the difficulty suggested vanishes at once. For that they should be foreseen when they must of necessity have happened, is perfectly comprehensible by us. They are foreseen because they *will* happen, and do not happen because they are *foreseen*.

To illustrate this by an example. Take an army for instance, consisting of every different species of troops, artillery, infantry, &c. arranged in their proper situations.—Now it is certain that these troops do occupy the places where we see them and no other. And we see them in these places, not because we had any agency in placing them there, but because they are actually there—and they would be there whether we saw them or not. We see them there because they are there, and they are not there because we see them there. So with the doctrine of foreknowledge. Any series of events may be compared in the order of time in which they follow each other, to the arrangement of an army, and they may be foreseen by a being possessed of the attribute of foreknowledge, in the same way that we see the latter, and this without necessarily implying that this being had any agency in producing the series. Thus we see the doctrines of the *Divine prescience* and *human liberty* perfectly consistent with each other.

But admitting the truth of these two doctrines, there arises another inquiry, and that is why does the Deity permit or not prevent the existence of so much *evil* and *misery* in the world, as we observe to take place, and which, by the supposition, he *sees* will take place? In answer to this I say that God has devised the present system of things, as being the *best* which infinite wisdom, impelled by boundless benevolence, could devise—and as being one the best calculated in the *end* to produce the greatest amount of happiness and raise human nature to the highest state of perfection. It is true that *evil* and *misery* exist under it, but this arises from the very *moral constitution* he has given to man, and is occasioned directly or remotely by the exercise of these very moral powers, either to the individuals themselves, or some one suffering in consequence of their conduct. And this very evil, by the wise direction of Divine Providence, becomes either an instrument of *discipline* by which our nature is to be purified and perfected, or a *punishment* by which the abuse of the Divine gifts is reformed and corrected. This *discipline* and this *punishment* are intended both to fit us to enjoy the present world in a higher degree than otherwise would be possible, and to prepare us for another world, where the measure of happiness or misery must depend *altogether* upon the character we carry there. To ask then *why evil* has been permitted to exist in the world, is to ask why the *present system* of things was adopted—and the only reply which can or *ought* to be given, is that this system is unquestionably the *best* which could be devised.

The *foreknowledge* of the Deity, the *freedom* of man and the *existence of evil* in the world, in consistency with infinite benevolence being explained, we come to another important subject of inquiry, viz. the doctrine of a *Superintending Providence*. By this I mean the kind of agency and control which the Deity is exerting, in regard to the conduct of his creatures and the events of this world. That there *is* this *Superintending Providence*, is within the experience and observation of every one who reflects upon the subject or notices the progress of events. That there *must be* this superintending Providence, is evident from the very *nature of man* and *character of the Deity*. From the *nature of man*, who from the perversion of his moral powers might otherwise bring ruin upon himself and his species, and frustrate the very object of his creation and of the present system of things. From the *character of the Deity*, whose wisdom power and benevolence would never commit to chance and the uncontrolled conduct of his creatures, plans which were intended to produce results of the greatest moment to their happiness and perfection.

A *controlling providence* then, in the present state of things being admitted, we proceed to inquire what is the *mode* in which it is conducted, so as to effect its intended purpose and not interfere with *moral liberty*. The *moral nature* of man consists, I conceive, in being able to do what he chooses in regard to the circumstances in which he happens to be placed, perfectly uncontrolled as to the choice he shall make. The *controlling agency of God* consists, in allowing man to succeed in his measures and plans, where they are in accordance with the Divine views, or of frustrating them when they are opposed to them. And this is *ordinarily* done in the regular course of events, which, though to our apprehension they appear but as the *necessary* succession of cause and effect, are so *shaped* and *directed* by the Deity himself as to produce the very result he desires.

I will give an illustration of my ideas on this subject by an example, which to my mind is striking and satisfactory, and which, considering the correctness of the intention, I trust will offend none by its familiarity or seeming irreverence. I will take for instance the *game of chequers*, and consider it as exemplifying human life and the course of events. On one side I will consider *man* as *learning* the game; on the other the *Deity*, acting as his *instructor*. The different places on the Board I call the *events* of this life, or the circumstances in which he shall be thrown by his own conduct. It is the object of the Deity, on his part, to teach man how to play the *game perfectly*, i. e. in every instance to make a *correct move*, and in this way to become the victor, or accomplish the end of his being. The game begins; that is, his existence commences. The board is open before him. Now it is evident he may move where he pleases. No control is exercised over him. If he moves correctly it is *well*, but if he does not he will probably be *taken up*, and if he continues to play badly he will *continually* be taken up and in the end *beaten*. The game will probably be *repeated* until he either learns it perfectly, or till his antagonist is unwilling longer to attempt learning him, and gives up the undertaking.

Now as to the game of *human life*. Man commences his existence. The world is before him. He is endued with rational and moral powers, by the *right* exercise of which he may make himself finally a perfect and therefore a happy being—by the *perversion* of which a sinful and miserable one. If he takes the former course i. e. makes a *correct move*, he will be allowed to succeed—his character will be improved—he will be on the road to heaven. If he takes the latter or makes a *bad move*, he will be counteracted and defeated by a *move* on the *other* side. He will meet with some disappointment—some calamitous visitation, tho' *apparently* arising out of the *usual* course of events, yet *sent* and designed to punish and correct him. Or perhaps if not designed to punish him, as he may have erred through ignorance or inexperience, it will be intended to instruct him and direct him into the right road, or perhaps be merely *disciplinary* to improve and perfect his nature. And these calamities and sufferings which constitute part of the events of life, or the move which the Deity on his part makes, will be multiplied and repeated until they effect their purpose in perfecting the character and fitting man for heaven, or till all prospect of this being effected has disappeared. Now it is evident, in this view of the subject, there is no control exercised over human conduct. The circumstances into which man may be thrown it is true may be *ordered* by the Deity. But how man shall act in regard to these circumstances, when they occur, is entirely within his *own* control.

This superintending power, or as perhaps it may properly be called *Special Providence* is exerted, I believe not merely over *important* instances of conduct and *great* events, but over *every* transaction of life, and every movement we make—every word we utter and every thought we conceive: and they are *all* turned to some account, either for the benefit of ourselves or the rest of mankind or both. *Every* thing which happens in the world whatever, is made in some way to subserve the Divine purpose, and this often when apparently it was directed to an entirely *opposite* end. So completely is human agency and conduct under the control of God. M. N. S.

DOCTRINAL.

Salvation.

We gave last week some paragraphs on "Salvation," from the "*Unitarian Advocate*," a well-conducted monthly periodical, published in this city by Bowles & Dearborn. The following is a continuation of the article.

Do you ask now, what you must do to be saved? You are only inquiring how you shall be freed from that earthliness of mind which shows itself in a forgetfulness of God, self-indulgence, vain desires, inordinate ambition, pride, envy, malice, covetousness, discontent, love of the world, and all other evils of the internal condition. If you ask sincerely, you really wish to put away from you every sin, great or small as it may seem. You wish not merely to seem good like those you admire, but to be good like them. It is your purpose to do with all your strength, as soon as you know what you must do, all that is necessary to save your soul. Consider how much is implied here. Be not deceived. Do you really desire to become, at any cost, *a pure* and *thus* a happy being;—to yield yourself to God, and bind yourself to Jesus, to cast in your lot with his friends, and to live on earth the life you hope to live in heaven? Beware lest you mistake a mere restless discontent with yourself and things around you, for a desire of salvation. How many in such a frame have fled to the company of the faithful with no faith in their own hearts, and have increased guilt when they supposed they were seeking salvation. They fled from hell, but not from sin. They were uneasy because they were in an evil condition, not because they were of an evil mind.

The first thing to be done, if we would be saved, is to set about an investigation of our minds, that we may know what it is which we, in particular, must be delivered from, in order to our being completely good, and so prepared for complete happiness. Much evil results often from confounding ourselves with other people. We want to make their case our own. But in truth we are not at all concerned with their case. It is *we* who are asking what we must do to be saved. And each one must be saved in a manner conformed to his own present need, not to any foreign pattern. We have a particular spiritual state. We know where we have been blameworthy, where we have sinned against God, our neighbor, and ourselves, and it is *with that* we have to do, and nothing beyond or abroad. That evil propensity on which you can, as it were, lay your finger and say, I have indulged this unrestrainedly, this is one of the foes which have wounded my conscience and tormented my heart, is *the* evil you are to be saved from. Make the whole a strictly individual matter, and let other people mind their own case in the same way. Your salvation will not then be hindered by any idle and delusive comparisons, which feed pride, and abet prejudice, or produce despondence and distract the thoughts from the main points to be considered.

Having well ascertained our own spiritual state, the work to be done is before us. The means of accomplishing it are prescribed in the New Testament. But we are not to take up the sacred volume now as a general directory, but as a special guide, to be used, not as the mariner may use a map of the world, but as he uses the particular chart which marks out the course of his present voyage. Some rules meet all cases. Some are specially adapted to one or more. These we must select and dwell upon; not to the neglect or other useful parts of scripture, but as the parts to be most closely applied to our own needs. Generalities have no place where we are engaged upon what is special. It is what the bible says to persons of the character you find yourselves to be of, that first and most peculiarly demands your study. And this you must use as the instrument with which you are to attempt to eradicate your own sins, praying, at every effort, to Him who cherishes and succeeds all holy purposes by his quickening spirit.

We have used the word effort, and it is a very important one. Salvation is sought by many, as if it were of the nature of a cure by medicine, and not a recovery by exertion. But in truth, if you wish to break up a moral disease, effort is vitally important. By doing just the opposite of all we have done, so far as that was wrong, we come to be habitually good. Suppose the sin of a too quick and violent resentment be one of those we have hitherto indulged How are we to get quit of it? When we are next provoked, by striving to suppress every word and deed corresponding to the resentment rising within. If we succeed, we have gained one victory, and we have won it by effort. And so in every sin, whatever it be, our part is effort, resisting even unto blood. In like manner a virtue, which we have neglected, must be won by oft-repeated attempts to do what it implies. Nothing less will secure the acquisition. And the more of these attempts we make, the more of the virtue we shall gain. The selfish sets himself to work for other people, obliges himself to have a proper regard to their feelings, wants, and characters, giving up his own private pleasure, as often as he may do them good by it, and denying himself to all covetous, sordid, and unkind practices, The efforts he makes lead him to forget himself, and think more of others, by doing more for them. And so in other cases. He who so believes in the Son of God, as to have no stronger desire than to become completely like him in all the purity and excellence of his celestial virtues, he it is who shall receive, as the end of his faith, the salvation of his soul. Where *this* faith produces and sustains *this* desire, there cannot but be the most earnest efforts toward the attainment of every quality on which the safety, perfection, and happiness of human nature depend.

MISCELLANY.

Orthodox Designs.

We select the following article from the New York (Methodist) "Christian Advocate and Journal," of August 15th. It appears there as a communication, and is accompanied by some appropriate remarks of the editor. We are glad to find this respectable and extensive denomination of Christians alive to the wiles of the calvinistic sect, and resolutely determined to expose and denounce the crooked policy, by which the leaders of that sect are seeking the gratification of their insatiable thirst of power. We trust our readers will mark well, and regard with the seriousness which the subject really demands, this bold and deeplaid plot against our political as well as our Christian liberties.

From the Christian Advocate and Journal.

"Murder will Out."

"Fear them not, therefore, for there is nothing *covered* that shall not be *revealed*, and *hid* that shall not be *known*.

"What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house tops."—*Jesus Christ.*

Mr. Editor,—For some months it has been cautiously rumoured in my region of country, that one or more travelling agents have been itinerating through the land, calling together the ministers of the gospel in every city and neighbourhood, for the purpose of a secret conclave. It has been stated that at these conclaves, a certain SECRET of vast and paramount importance, has been entrusted to them under a solemn promise of secrecy for a specified time. This is all we common people, the vulgar herd, or swinish multitude, could learn of this matter, and not a little curiosity has been awakened among us, which, until lately, was not gratified.

But behold, a Morgan has been among them, or mayhap a bird has flown,—already the SECRET is on the four winds of heaven, and as many of your readers may be anxious to learn the true reason of the midnight deeds of these modern missionaries, so novel in their character, I send you the stupendous and appalling account of the whole matter, which I humbly conceive to be a conspiracy against the people's rights, which needs all the secresy with which it has been enveloped; for when disclosed, it must be abhorred by every lover of civil and religious liberty.

Be it known then, that for some months, one or more agents have been travelling through the United States, calling meetings of the clergy in every place, and after obtaining a promise of *secresy*, entrusting them with the following proposition, as nearly as can be communicated by my imperfect though authentic information.

1. Let a "Central Society" be established, say at Boston, New York, or Philadelphia, of a character both *political* and *religious*. The objects of this society are to raise a fund to be expended in printing books of all kinds, approved as orthodox, newspapers, &c. &c.

2. Let a press be established in every city and county in the United States, auxiliary to, and dependant upon the Central Society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and the newspapers as well as the orthodox books may "be rendered so abundant as to force all others out of circulation."

3. The effect of these multiplied presses, and the monopoly they would occasion in politics and religion, being devoted to both subjects, are intended to establish and discipline a "Christian party in politics," which in a few years would bring "millions of electors into the field," whose "characters are formed" by the universal dominion of this "Central Society."

After submitting this sweeping proposition, the travelling agent modestly solicits pecuniary contributions from the reverend clergy assembled, to be employed in paying his travelling expenses. This game has been played in the east, north and west, and probably at this moment the south is marshalling under the same religious and political conspiracy.

Now, Messrs. Editors, I disclaim any other views in bringing this combination to light, than a desire to warn my fellow Christians of their danger, and caution them to be awake, lest they be overwhelmed in the fearful vortex which these modern Jesuits are preparing in the erection of what they will call a salutary "moral police." I would rejoice in any additional measures to promote the cause of God, and subserve the glorious Emanuel's kingdom; and with all such efforts I most cheerfully unite heart and hand. But I conceive that this fearful negociation, now in progress, is "carnal, sensual, and devilish." It is an attempt to make Christians,—but will only succeed in making hypocrites. It is a specious plausible *union* of professing Christians against infidelity and vice; but it is no other than using "carnal weapons," instead of those which are "mighty through God to the pulling down of the strong holds of Satan." It is in effect serving God and Mammon, an attempt to unite Christ and Belial, to identify the world and religion.

Christians, like their Master, have a "kingdom not of this world," and can have no amalgamation with carnal, selfish, or worldly views of aggrandizement, without suffering in their personal piety, and overthrowing the very corner stone of our holy religion.

The holy apostle would "know nothing among men save Jesus Christ and him crucified," because in this truth of God, there is an efficiency which must eventually triumph over error, and vice of every kind; for against "this rock the gates of hell shall not prevail."

It is true infidelity is making rapid strides in our country, and immorality abounds it would seem unabashed and uncontrolled; but "why do the heathen rage and the people imagine a vain thing?" Are we to conclude hence, that true religion will not finally triumph? "Oh ye of little faith, wherefere do ye doubt?" the "testimony of the Lord is sure." Let "the kings of the earth set themselves, and the rulers take counsel together against the Lord and his Annointed." "He that sitteth in the heavens shall laugh, the Lord shall hold them in derision." It is enough that we as Christians, "grieved at the wickedness" of our modern Sodoms, meekly approach the throne of grace, and say, "O Lord, incline thine ear and hear; open thine eyes, and see how thine enemies triumph." But let us never bring "strange fire" to the altar of Jehovah, lest the "fire go out from the Lord, and consume us," as it did Nadab and Abihu, the two sons of Aaron, for their sacrilegious presumption. Touch not the ark of the Lord with unhallowed hands. Let us renounce our sectarian efforts at monopoly, and disclaim all "national" or political combinations. Let it be our glory still to say, "As for us, we preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness; but to them that believe, Christ the power of God, and the wisdom of God." A Layman.

The editor of the "Advocate and Journal" has the following remarks at the close of the article.

"How the author of this communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way which does not permit them, consistently with their integrity as Christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for 'whatsoever is spoken in the closet shall be proclaimed upon the house top.'"

Mr. Badger's Journal.

We select the following from the "Gospel Luminary," published at New-York, in which work it appears as part of the *Journal* of Rev. Mr. Badger, the present officiating minister, at the Christian Chapel in Summer Street.

The 14th, I attended the Boston Association, which is holden semi-monthly. They received four promising young men to the holy work of the ministry, and the Lord seems to be prospering them, and is increasing their numbers in this section of the country. *Dr. Tuckerman*, one of their ministers, is laboring among the poor of this city, and preaches the gospel from house to house. He has about 300 families which he visits; an excellent spirit is in him. "His heart and hands are warm to do his Maker's will." I know of no man in the circle of my acquaintance who is doing more good, and who is laboring out of purer motives and with a more commendable zeal. He is not only the almoner of the rich, but, being possessed of fortune himself, he points the soul to immortal treasure in heaven, and carries those comforts of this life with him, which makes the sick man, and the pennyless widow smile as he enters their cottage. I hope his ardent spirit will be infused into others, and that other cities, which are famed for piety, may turn their attention to the state of suffering and ignorance, which pervades a large portion of all our principal towns. If there are twenty thousand in this small city who do not attend religious meetings, and an equal number, in proportion to the inhabitants, in all our seaports, what a vast field we have for Home Missions. And if one man of feeble

constitution has collected 300 families, who cheerfully put themselves under his care, within two years, is it not a suitable encouragement for others to engage in the noble enterprize? All who would shine for ever in the kingdom of God, must now be active in the salvation of sinners.

On the 15th inst I visited *Noah Worcester*, author of the "Bible news," editor of the "Christian disciple," editor of the "Friend of peace." His residence is at Brighton, five miles from Boston. He is a man of venerable appearance, is about 70 years of age; his health is poor, and he has not followed preaching for several years. The only work he now conducts is the "Friend of peace." He thinks the abolition of *war* and of *slavery* an important work, which should enlist the attention of all gospel ministers, and calls for their co-operation and united exertions. He is determined to spend the remnant of his life in the work and business of a *peace-maker*, and has long felt the power of Jesus' blessing pronounced upon peace-makers. He is a man of the most peaceable and tender spirit that I have over had an opportunity of being acquainted with. His "grey hairs are a crown of glory, being found in the way of righteousness."

Respectfully yours, J. Badger.

Boston, July 22nd, 1828.

CHRISTIAN REGISTER.

BOSTON, AUGUST 23, 1828.

Theological Education Society.

Our readers will observe in another column, a notice of a meeting of the "Society for promoting Theological Education in Harvard University," which is to be held to-morrow evening, in the Church in Federal-street.

We are unwilling, however, to pass the occasion which offers, of calling the attention of our readers, and of the benevolent in general, more fully, to the character and claims of this most laudible institution.

We cannot do this more effectually, than by transferring to our columns, the following very just and temperate remarks, on the subject, from the Daily Advertiser of yesterday.

"The annual discourse before the Society for the promotion of Theological Education in Harvard University, will be delivered by Mr. Francis, of Watertown, in Federal-street church next Sunday evening. This institution cannot be considered in any proper sense of the word, as a sectarian institution, as the constitution and laws expressly provide, that no restraints whatever shall be imposed on the faith either of the instructers or students. When this is understood I am confident that there are liberal-minded men of all denominations in this community, who will take care that one theological seminary at least may be supported amongst us, on a plan so consonant to the American principle, that the mind on all subjects should be left wholly unshackled. Formerly our churches were supplied by candidates who had prepared themselves for the ministry in the families of clergymen; but this practice has fallen almost entirely into disuse, experience having demonstrated that public seminaries afford much greater facilities for acquiring a complete Theological education. The consequence is that a larger proportion of the liberal churches in this neighborhood, and throughout the country, must look to the School at Cambridge, almost exclusively, for a succession of able, pious and devoted pastors; and it, therefore, becomes a matter of deep and solemn interest to these churches, and to every individual anxious for their prosperity, that this School should be cherished and amply endowed. The institution under its present improved organization, is yet in its infancy, and obliged to depend for part of its resources, especially in aid of beneficiaries, on occasional and temporary supplies, which it is earnestly hoped the liberality of its friends will soon place on a more sure and permanent foundation. For a while the Directors kept alive an annual subscription from some of the friends of the School;—but this course has been found to be attended by many difficulties felt alike by both parties, and many have thought it would be well to substitute for the annual subscription a voluntary collection, to be taken every year after the annual discourse. As this will be the most convenient and least ostentatious mode of giving, it is confidently believed that the liberal and affluent amongst us, will cheerfully avail themselves of an opportunity for contributing to so good an object, and make their contributions correspond to the importance and dignity of the object. The services will commence at seven o'clock."

Orthodoxy in Boston.

We find that the Unitarian public, have read with great interest, and satisfaction, the articles which appeared recently in the Register, in relation to the progress of Unitarianism in Boston. In those numbers, but little was said of the Orthodox churches, though it is believed, if their actual state were known, there would be much less occasion of boasting, than has been generally supposed. Whatever increase of Orthodoxy there may really have been among us may be easily accounted for, in perfect consistency with the rapid and very superior increase of Unitarianism. Among the causes of the increase of Orthodoxy in our city, the most considerable are probably those named in the following communication of a distant correspondent.

To the Editor of the Christian Register.

Sir,

Is it a fact, that the much boasted increase of Calvinists in Boston, is greater than would naturally have been expected from the prodigious increase of the city in population, during the last ten years? In that period, thousands, to speak within bounds, have removed into Boston, from New-Hampshire, Connecticut, Vermont, and other orthodox neighborhoods, who would be naturally inclined to cherish and support the faith to which they had been accustomed.—May not the specious triumphs of the Orthodox be in a good degree traced to the cause here suggested? Yours,

An Absentee.

Orthodox Designs.

We deeply regret being so frequently called on, to expose, and animadvert on the various plans and artifices, by which our Orthodox brethren are evidently aiming at an uncontrolled sway in church and state. We gave, last week, an extract from a communication in the Lowell Journal, in which the writer, unconsciously, we presume, exposed the design of electing an Orthodox State Legislature, with the ultimate purpose of renovating our Supreme Judicial Court, and bringing it under subserviency to the dictation of Orthodox ecclesiastics. That article was sufficient to show, that we live at a period, when those who love their Christian and civil liberties must be on the alert.

It is with no small solicitude that we are compelled to say, that the proofs of a general prevalence of similar plans and designs thicken upon us. We have no deep fears for the final results, for we confide devoutly in the wise and merciful care of Providence, and rejoice in the settled conviction which the steady and rapid spread of rational and catholic sentiments gives us, that He is overruling, for the best interests and final triumph of truth, the unchristian plans and expedients which (well meaning perhaps but) blind zeal, and party passion, are devising and urging forward; and that he will thus, finally cause the ignorance, and prejudices and "wrath of man to praise him." But as all the Divine purposes are accomplished by the instrumentality of means, we feel that this is no time for the true friends of civil and religious order, liberty and peace to slumber.

To convince our readers of this, we trust we need only refer them to an article on our first page, from the "Christian Advocate and Journal," of New-York, in which are given the outlines of certain "Orthodox Designs" worthy of the most glorious period of Jesuitical influence and domination.

Orthodox Sneers.

Those of our readers who do not see the Orthodox papers, are not generally sensible to what extremes their great rancor against Unitarians carries them, or how determined and incessant are their efforts to decry the faith and destroy the good name and influence of Unitarians, Irksome therefore, as it is, to have continually before us the proofs and fruit of so unkind a spirit, we deem it our duty,—and we intend faithfully to discharge it—to expose them to the notice and just censure of all candid and fair minds.

The most trivial occasions are embraced, for venting forth their words of detraction and hate, so dishonorable to themselves, and so disgraceful to the Christian profession.

We have a little specimen of the kind to record, which we take from the last Recorder. The occasion was this. The Editor had quoted certain spirited resolutions of the friends of Sabbath Schools in Albany. But, not content with simply repeating the resolutions, and commending them for imitation, he thinks best to weave in the following sneer at Unitarians.

"This example is worthy of general imitation. Much is left undone because our resolutions, like the faith of Unitarians, embrace many things in general, but 'nothing in particular.'"

We quote this, without further comment. It sufficiently shows, of itself, the insatiable spirit of detraction which exists.

New Church.

The corner stone of the new church now erecting, by the Unitarian Congregational Society in Worcester, was laid with appropriate religious ceremonies on Monday the 11th instant.

The following inscription was deposited.

"This house was erected by the Unitarian Congregational Society, Worcester, for the worship of the one God, through the one Mediator, Jesus Christ. Foundation laid August 11, 1828. John Quincy Adams, President of the United States. Levi Lincoln, Governor of Massachusetts. Rev. Aaron Bancroft, D. D and Rev. Alonzo Hill, *Pastors*. Frederick W. Paine, Esq. Rejoice Newton, Esq. Deac. Alpheus Merrifield, Col. Samuel Ward, Capt. Geo. T. Rice, Capt. Lewis Barnard, Pliny Merrick, Esq., *Building Committee*. Elias Curtis, Peter Kendall, *Master Builders*."

Prayers were offered by Rev. Dr. Bancroft, senior pastor of the society, and an address by the junior pastor, Rev. Mr. Hill. The spot selected for the church is a little south of the Court House, on the same side of the street, and near the spot where Mr. Thomas's extensive printing office and bookstore formerly stood.

The Annual Discourse before the Society for the promotion of Theological Education in Harvard University will be delivered by Rev. Mr. Francis, of Watertown, in Federal-street Church, tomorrow evening. Services to commence at 7 o'clock; and after the services a collection will be taken in aid of the funds of the society.

ORIGINAL COMMUNICATIONS.

Christian Forbearance.

For the Christian Register.

"This is my commandment, that ye love one another as I have loved you." How solemnly and even sadly, does this command press upon the hearts of those, who consider the existing state of things! so few of us give proofs of love one to another.

Are there many of us, who can say that we have any degree of that love for our Christian brethren, which Christ had for us? We can easily love those who think as we do; those whose agreement flatters our self-love, and whose reputation perhaps, increases our self-complacency; but, to those of different denominations, how seldom do we give proofs of that charity, which hopeth all things and endureth all things. Is Christ's command thus limited? Does he say,—Love those who understand me as ye understand me? Then why do we thus limit our obedience? Why do we not extend our love to all, who take him for their Master? Do we think that all wisdom and knowledge is confined to us? that those who understand our Master's language differently, must be wrong? We may *think* so, but we cannot *know* it; and suppose they are,—suppose ours only, is the correct system,—are harshness and ridicule the proper weapons to be used against those who wish to follow Jesus? Will not these compel them to bind their errors more closely about them, and induce them to say to us, "we cannot listen to your reasons, for we cannot believe them drawn from the teachings, of the meek and lowly Jesus."

We are compelled to acknowledge, that there is much good in all those calling themselves Christians. And who hath made us judges in Israel? Who hath permitted us to deny to any of them, the name of the Master whom they have chosen? We know not how much early education may have warped their minds,—we know nothing of the obstacles which they have overcome, of the advancements they have made, and if we suppose that our faith *is* more correct, it may be no more meritorious;—our superior advantages may be the only cause. But we should always keep our fallibility in remembrance. We should never forget, that however firm may be our conviction of the correctness of our faith, (and we ought to be firmly convinced,) still it is possible, even probable, that in some things we are wrong. Who is most correct, can only be known in that day when every thing shall be brought to light. This should prevent our condemning our fellows.

The commands, to love one another, and to judge not, are plain and peremptory, and while we disobey them, what avails the correctness of our theory. When we reflect that the time is drawing near, when earthly divisions will be unknown; when the "deeds done in the body,"—not the speculations cherished there, are to decide our fate, can we indulge bitter feelings towards those who differ from us? If we ourselves hope to be received to the mansions prepared for those who love our Saviour, we must, if we are not bigotry itself, expect to meet many there, whose systems we most loudly condemn. When questioned at the bar of our Judge, how we have treated our brethren,—if we have loved them as we were loved?—what must be our reply? Where can we hide our confusion while we say,—Lord we have reviled them, taken from them their good name, and done every thing in our power to injure their usefulness,—because we thought, that we only were the correct interpreters of thy gospel. Will the reason which we give be an excuse? No; naught will then avail us, but the long-suffering compassion and great mercy of our God. We should think of these things, lest by frequently breaking the so oft repeated command, "love one another," we entirely unfit ourselves for the heavenly happiness, and realize the awful fate of those, of whom God is represented as "swearing in his wrath" that they "shall not enter into his rest."*

True, we are reviled, are called Deists, the Religion which we love and venerate,—that in which we rest our dearest hopes, is called a stepping stone to Infidelity;—what then? will this justify us in returning evil for evil? Shall we love those only who love us? Shall we in condemning uncharitableness, exhibit it in ourselves? No my brethren, if the will of God be so, let us rather suffer for well doing, than for evil doing. Let others scandalize, persecute, and misrepresent us, if they will, but let us not be provoked to retaliation. Truth will prevail, is prevailing, let us not hinder it by our unchristian conduct.

Let us not be deceived, he that doeth righteousness is righteous. Let us not love in word, neither in tongue, but in deed and in truth, that we may be the children of our Father in Heaven, who maketh his sun to shine, on the evil and on the good, and sendeth rain, on the just and on the unjust.

T. Y.

* Psalm xcv. 11; Heb. iii. 11, 18.

Liberal Preacher.

For the Christian Register.

Mr. Reed,

Having occasion to write to the editor of the Liberal Preacher, I ventured to offer a few friendly suggestions respecting that work, especially in regard to the wish which I believe is common, in this neighbourhood, that the sermons should be strictly practical or devotional. Allusion was made to the want of such treatises, and to the supply of doctrinal tracts from other sources. An answer to this letter, which I received a few days since, contains remarks, which, if published in the Christian Register, would, I apprehend, remove any feelings of disappointment, that may exist in the minds of subscribers to the Liberal Preacher. The character of these remarks does not render their publication improper, though it should be understood that they were written without any such use of them in view. S.

"In the main I agree with you, respecting the character of the Preacher's sermons. But one part of my object, as originally expressed in the circulars, was to correct misrepresentations—that is, I supposed that the publication of common every week Unitarian sermons would, without any definite party or doctrinal bearing, naturally have that tendency. While then I infinitely prefer discourses inculcating thorough practical religion, inwardly and outwardly, yet I have no objection to such as give general doctrinal views of the character of God and the Christian system—subjects which will necessarily suggest a contrast with opposite doctrine. I believe such sermons have often an excellent effect in relieving the mind by showing it the truth concerning the Father—and it must be remembered that the Preacher reaches many places where the Examiner, Advocate, and other more expensive publications, find their way only to the few most intelligent.

"Indeed I have had complaints that the Preacher was not decidedly doctrinal and controversial enough. You, on the contrary, seem to think it too much so. The truth is, that those who are conversant with the Unitarian periodicals and doctrinal writings generally, have light enough on doctrine, and want the increasing influence of what they believe alone—but others who are in the way of the Liberal Preacher, are in the circumstances of the former before they became enlightened and informed, and want both truth and its application. I think that a dozen or fifteen good ordinary sermons a year, taken almost without selection from as many Unitarian preachers' list of best, would have both effects desired. Therefore, as I cannot much influence the choice of sermons in any particular instance, (not having the privilege of reading and selecting,) excepting by the known general objects of the publication, so I do not misapprehend that any thing very hurtful will get into the Preacher, nor do I, on the other hand, expect it to suit either myself or those, whose religious feelings are most like my own, so well as if I could turn over every contributor's files for myself. Ministers do not know generally how to select from their own sermons. Those who are innocent of any possible personal interest in the intellectual favorite, are the best choosers. Ministers and people, I believe, seldom estimate discourses alike. They judge, perhaps, by different standards; or else one party judges without that species of prejudice, or the fastidiousness, or what not, that often makes the minister's selection fall unfortunately. I want good serious sermons, such as ministers write to do good, not such as they have labored to write well. I shall not fear admitting any, doctrinal or practical, of the former description, and I pray for wisdom to reject any that will do injury to vital religion or a good cause.

"As to sentiments I care not how freely they are expressed, so it be moderately. I believe in free inquiry and plain dealing; I am not responsible for tenets under other men's names, and I have no objection to the light that is emitted from the collision of differing, if temperate minds."

"I might add some little circumstances tending to support these views. I will mention only one. Not long since a gentleman of the first standing informed me, that he had a son, at a distance from home, who became exposed to much importunity at a time when a Revival was attempted in the place of his residence, and who had written for aid in combatting views of religion in which he could not coincide, and which considerable influence had been used to impress. His answer was, that he did not wish his son to engage in the matter as a partizan, and that instead of furnishing him with weapons of controversy, he would send him the first volume of the Liberal Preacher. The Preacher was sent, and was soon in demand with others placed among the same causes of excitement.

"You may imagine that this communication was very agreeable to me, since it gave some evidence of the adaptation of the Preacher to at least some of its objects, viz: giving views of Christianity, which, without awakening hostility against the orthodox on the one hand, or on the other cherishing party spirit among Unitarians, might, nevertheless, relieve minds liable to be confused or carried away in seasons of excitement, or by the influence of polemical writings, or, what is worse, in danger of becoming unsettled and indifferent, for want of some clear and sound instruction, satisfactory and improving, having relation in some sort, to the necessities growing out of the age. In short, I wished,—besides giving a general specimen of Unitarianism for the candid inquirer of the present or the next generation,—to extend the benefit enjoyed by a well established people, whose minds are enlightened and corrected, while their hearts are warmed and lives amended, by the doctrinal and practical discourses of a judicious and faithful pastor, who, from week to week, and year to year, brings forth things new and old. These views were suggested to me by my experience and observation in a situation different from that of our Boston friends."

Prayer.

For the Christian Register.

The prayers of many throw a shade of melancholy over those who join in them. There is a deep silence; but it is the silence of darkness and of a superstitious horror. There are sighs and groans; but they speak not of a sadness, which makes the heart better. The worshippers are filled with awe and terror; but not with the spirit of filial piety and devotion. Thick clouds surround the throne of grace, and hide the altar of mercy. Painfully have I listened to prayers, whose natural tendency was, to *chill*, not to *warm*, the hearts,—to discourage, not to soothe and animate,—to depress, not to elevate, the spirit,—to hinder, not to help the soul in her flight to God. Let him who is guiding the devotions of others, remember that God is not only holy and just, but good and gracious;—that to him belong mercies and forgiveness; and that he is our *Father*. Let him so order his speech, that the anxious and doubting shall find relief; the weak, strength—the fearful, confidence—the sorrowful, comfort; the desponding, hope;—so that children and youth shall feel that it is good and delightful to be there.

Prayers are often filled with allusions and scriptural expressions; with low and vulgar comparisons; with bold figures and metaphors, which neither enlighten the mind, nor enlarge the heart. Those who use this language seem to make no distinctions in times, places, manners, customs, opinions, &c. We live not in the holy land, nor are we Jews. Many expressions used by patriarchs and prophets, are not equally intelligible and appropriate *now*, and *here*. We often hear such allusions and quotations—"Gird on thy sword, and ride prosperously because of the truth."—"We are full of wounds and bruises and putrefying sores."—"Thou puttest no trust in thy servants, and thine angels thou chargest with folly."—"Come over the mountains of our transgressions."—"We have rolled sin as a sweet morsel under our tongue." Where the religious services abound with such expressions, we might say to many of the worshippers—"Ye worship ye know not what." Understand ye what ye hear?

Of the bold and familiar style to which I have alluded, I will give a specimen. In Doddridge's life of Gardiner, is *this* passage—"I *wrestled* some hours with the angel of the Covenant, and made supplications to him with floods of tears and cries, "until I had almost expired; but he "strengthened me so, that, like *Jacob*, I "had power with God, and prevailed."

Where time and circumstances are so changed, we can show the ardor of our devotion without talking of *wrestling* with angels; and it borders on irreverence to speak of *wrestling with God*. When ye pray, say, our *Father*. What would a heathen understand by such terms? He must think that God is a corporeal Being, of such passions as we have; that, in strength, he was inferior to some men; and that he would hear and grant no petition, till after an assault, a struggle, and a victory over him. Such things are not well suited to excite reverence and gratitude; they debase our notions of God, and make our worship very grovelling and unedifying. To talk of rolling sin as a sweet morsel under the tongue, is an unfit way of expressing what is intended. Such bold and highly figurative language, is darkening counsel by words without knowledge. The language of prayer should be simple and intelligible; such as the weakest mind can grasp, and the heart, feel. But it need not, on that account, be low, coarse and vulgar. Its aim and tendency should be, to raise the thoughts from earth to heaven; not to rivet them on things which ought not to be named.

In extemporaneous prayers, there is one very common error, which generally escapes observation. It is an improper connexion of the divine attributes with ascriptions, petitions, and thanksgivings. As if we should say—We love thee for thine eternity; thy pity strikes us with terror—thy majesty excites our gratitude. The impropriety of these expressions is obvious to any one. But expressions equally as inaccurate are very frequently noticed. A little reflection and attention would lead to a correction of this error. It may be remarked also, that too often men use solemn words with a thoughtless tongue; and instead of praying with the spirit and the understanding, they are guided by superstition, imagination and fancy. If we would duly consider the character of the Being to whom we pray, and our own condition and wants, we would perform this duty more acceptably to God, and more profitably to ourselves.

J. F.

Dedication.

For the Christian Register.

A new meeting-house in Chelsea was dedicated last week.

The friends of orthodoxy, no doubt, will rejoice, that another monument of their zeal has been raised. But those, who account their peculiar doctrines *unscriptural*, and the spirit, with which they are often propagated, *unchristian*, will *grieve*. Much is it to be lamented that those clergymen, who have, in any way, encouraged the formation of this new and small society, could not have *justified* themselves, and *satisfied* their consciences, in a different course. A feeble flock is

now divided. Their wants, increased; their means diminished. But this is not all. It has weakened tender ties—and cooled natural affections and friendly sympathies. Whoever wishes to know the genius of Calvinism, and the spirit of Orthodoxy, let him turn his enquiring eye to Chelsea! There he may *see*, acted in *little*, what is acted in *large* elsewhere.

DR. HOLYOKE.

For the Christian Register.

MR. EDITOR,—

The following Stanzas were sung at the late dinner, given to the venerable Dr. *Holyoke*, at Salem, on the Hundredth Anniversary of his birth-day. The occasion was serious, though festive; and as the lines are of the same character, they may not be improper for the *Christian Register*.

A SUBSCRIBER.

Why meet we round the festive board?
Why is the brimming wine-cup pour'd?
For whom twine we the wreath this day?
The kind wish breathe, and frame the lay?
The victor? comes he from the field,
His fame with red blood sternly sealed?
Or hath the statesman hither brought
A name by deep, dark knowledge bought?

Rank—pow'r—or fame?—oh, not to these
Our voices swell upon the breeze;
To holy age, and worth longtried,
And locks of patriarchal pride!
We come to honor him whose eyes
Beheld our father's sires arise,
And kindly now with reverend grace
Are bent upon a *whole* NEW race.

He dreamed not, 'mid his youth's fresh dew,
This day his mortal eye should view;
But while Time swell'd ripe Wisdom's store,
Grim Death forgot the good man's door.
He whom a hundred years have spar'd,
Breathes prayers that surely must be heard;
And, hovering near his peaceful grave
The old man's blessing would we crave!

PROMOTION OF UNITARIANISM.

For the Christian Register.

MR. REED,—

The writer in a late Recorder, whose article you copied into your last paper, accuses the Boston Manufacturing company, with endeavouring to promote Unitarianism in their establishment at Waltham. I think this accusation can be proved false by many undeniable facts. I beg leave to mention one circumstance which speaks much for their liberality. During the ministry of the Rev. Mr. Harding, they appropriated six hundred and forty-four dollars for the purchase of books for the use of their people. The selection of the library was entrusted to this Rev. gentleman, who, in the outset, objected to one of the volumes of Paley, because it was a *party* book. He accordingly purchased such works as the following, as *not* being of a party character. Edward's *works, 10 vols., Edwards against* Chauncy, Bellamy's works, 3 vols., Scott's works, 6 vols., Witherspoon's works, 4 vols., Newton's works, 6 vols., Milners', Church History, 5 vols., Emmon's Sermons, 3 vols., Andrew Fuller's Works, 4 vols., Force of Truth, 2 copies, Spring's Essays, 6 copies. New England Tracts, 6 vols, Hopkin's Sermon's, Martin's Sermon's. Also all the Lives of Orthodox persons which could be easily obtained. Besides these larger works, there are very many more smaller ones of the same character, some of which I am told were presented to the library, such as the Panoplist. Now for the other denominations, there are none, with the exception of Buckminster's Sermons, although there has always been a portion of Methodists, Baptists, Unitarians, and Universalists. If this is excluding *Party* books, I should like to know the character of a party Library. As near as I can ascertain, three quarters of the money has been expended for books which are of no benefit to the manufacturing people; because they are seldom or never taken from the Library. If some of the orthodox booksellers in Boston, who are so ready to accommodate people, would receive these useless publications in pay for such as are really *not party books*, or such as would be read, and would contain useful and instructive matter, I presume the company would rejoice in the exchange, as they desire the improvement of all their people, without regard to party names. And now I would close by asking the Rev. Mr. ———, of, Boston, who is generally understood to be the author of that scandalous and false article in the Recorder, if the way to promote Unitarianism in a manufacturing establishment, is to supply them with exclusively Calvinistic books. Yours, B. W.

POLLOCK'S COURSE OF TIME.

For the Christian Register.

MR. REED,—

I saw the Poem, entitled "Pollock's Course of Time," recommended highly in several of the papers of the day. Accordingly I purchased it with the expectation of reading a religious work. I have been sadly disappointed. I say nothing of the poetry; for of that I am no judge. But of the sentiments generally I may speak; and I say that I consider them not merely false, but actually blasphemous, and of the most depraving tendency. I believe it has been a trick of the Orthodox to recommend the work in the worldly papers, so as to get it into the hands of Unitarians; but if there are Unitarians who can read it without being filled with pity, indignation, and contempt, I do not think much of their moral sensibility. I have felt it a duty to make this statement, so that no one may be imposed upon in the purchase of the book as I have been. W. B.

OBITUARY.

For the Christian Register.

Died. In Waltham, on Wednesday, Mrs. Lucy Lyman, wife of Russel Sturgis Esq. aged 22 years.

When Death singles out the aged and infirm from the midst of those who were near and dear to them,—we can be resigned, nay, we can be happy in the reflection, that the measure of their days is full—that they go from this world of pain and sorrow, where they can no longer be useful or contented. But when he comes in terror to the young, the innocent, and the beautiful,—when he cuts down the lovely in their prime and usefulness—then indeed, we lament—then is the cup of our bitterness full. Her kind and affectionate manners endear'd her to a numerous circle of friends and acquaintance. She was amiable, kind, and generous. She bore her sickness with Christian fortitude; and was able to exclaim, in the true spirit of an humble Christian, "Lord not *my* will but *thine* be done."

For the Christian Register.

Died at Athol, (Mass.) Mrs. Lucy Easterbrook, wife of Rev. Joseph Easterbrook, aged 65.

Mrs. Easterbrook was a woman of no ordinary worth, and rarely are we called, in the holy providence of God, to perform obsequies for one whose loss is more sensibly felt by her family, and an extensive circle of acquaintance. By the affectionate interest she always manifested in the welfare of others, she secured the affections and friendship of those who enjoyed her acquaintance. She possessed in an unusual degree, those traits of character which adorn her sex. She was an exemplary Christian, an agreeable associate among the well, a kind and sympathizing friend with the sick and sorrowful,—hospitable to the stranger, benevolent to the needy. Her virtues in the domestic relations could not escape the notice of any one who visited her dwelling. From her life and character when in health, and her resignation to the divine will and reliance on the divine promises of Jesus Christ when in sickness, we must think that for her "to die is gain." From the vocabulary of diseases there could not be one selected more painful and distressing than the *one** with which she was afflicted, and under which she gradually sunk to the tomb. While enduring months and years of suffering, religion appeared to afford her its chastening power. She saw that there was no relief for her but in the grave, and she patiently waited the going down of her sun with a composure and good hope of heaven, which must be a source of great consolation to her sorrowing friends. She had in the course of her life, enjoyed as much worldly prosperity, and as many family blessings as usually fall to the lot of mortals, but she could say with Peter, that she loved her Saviour "more than these." Her many excellencies of character will ever live in our memories, and those hours which we have spent in her society will ever be among our most pleasant recollections. We would only add, "Precious in the sight of the Lord is the death of his saints."

* A Cancer on the face.

LITERARY.

A small work on cold and warm bathing, was published some years since in this city, by Dr. J. G. Coffin. We have occasionally recommended it to the attention of our readers. From a conviction strengthened by experience, of the soundness and salutary use of its directions, we take occasion again to speak of its merits, and to recommend it to public notice as an excellent guide to those, who, having a sense of the salutary effects of bathing, wish to practice it in a manner that will render it at the same time pleasant and safe.

Our purpose however in referring to the book at this time is principally to call attention to some remarks from the same work in our last paper, in reference to the subject of *drinking cold water in warm weather*. The suggestions of Dr. Rush on the subject, are considered, if not erroneous, at least liable to misconception, and adapted fatally to mislead the reader by countenancing the notion that with certain precautions we may in a heated state of the system, safely drink as much cold water as we please.

New Periodical Work. B. Jones of this city, proposes to publish a newspaper to be issued weekly, and to be called the "Gospel Balance."

The principal object of the proposed paper, as stated in the prospectus, is, to give "a plain exhibition of the genuine doctrines of the Gospel, as held by the Methodist Episcopal Church, and may be found in the writings of Rev. John Wesley and Rev. John Fletcher." We are told however, that this part of the work will be "not so much *controversial* as *explanitory*, from the conviction that many who profess to believe these doctrines, are by far too little acquainted with them."

SUMMARY.

Pine street Church. This is the Orthodox Church, lately established at the South part of this city. It appears, by a communication in yesterday's Recorder, that the Rev. Dr. Skinner, who has recently removed from Philadelphia, to become the pastor of this Church, has requested that his pastoral relations be dissolved. The reason assigned is ill health. The Church has passed a vote of compliance, and the separation will take place when the proceedings shall be sanctioned by a council.

Visitation of the Schools. The annual visitation of the public schools, by the school committee, and others, took place yesterday. The several schools afforded a very satisfactory exhibition of their condition, and of the proficiency of their pupils. After the visitation, the Mayor and Aldermen, the School Committee, and members of the City Government, with a great number of invited guests, among whom were several distinguished strangers, together with about sixty pupils of the several schools who had received the Franklin medals, proceeded to Faneuil Hall, where a dinner was provided. On this occasion the Mayor presided, in his usual happy manner, and the guests, to the number of five or six hundred, were agreeably entertained, by the various provision which was presented, for body and mind. The following toasts were offered by the Mayor, after which a great number of appropriate volunteer sentiments were offered, which we have not room at present to copy. *Adv.*

The day and the occasion,—when the city like the Roman matron, publicly displays the jewels, of which she is proud.

Education—The forming and preserving power, by which, what is immortal in man, is made more worthy of an immortal destiny.

Public Schools—The best guarantees of social progress and general happiness.

The Teachers of Public Schools—May they more and more attract public regard and be elevated in public esteem.

That great and universal school,—the World, of which Conscience is head master and monitor—May it relax none of its ancient discipline, but make unsparing use of rod, lash and sting.

Virtue—and its best test—the delight which results from exercising it.

Moral and Religious principle—without which, "*the March of Mind*" is but "*the Rogue's March.*"

Faneuil Hall—the Cradle of American Liberty—never so interesting as when the fathers excite, by rocking it, their children to virtue and glory.

Death of the Duke of Saxe Weimar. A Berlin date of the 17th June, says—On the 15th, in the evening we received here the melancholy intelligence of the death of His Royal Highness the Grand Duke of Saxe Weimar, near Torgau, on his return to his own dominions. His Royal Highness was in good health, reviewing the Royal stud, and speaking of his journey the following day, when he was suddenly seized with an apoplectic fit, which carried him off on the spot.

Dinner to Dr. Holyoke. We briefly mentioned in our last paper, that a dinner was given by the Boston and Salem members of the Faculty, to the venerable DR. HOLYOKE, on the 13th instant, it being the centennial anniversary of his birth day. The public papers generally have given full accounts of the interesting meeting. We select the following particulars, together with some of the toasts.

"The dinner hall was suitably decorated by the young ladies of the town. Upwards of fifty gentlemen of the faculty partook of the dinner, with several invited guests.

Dr. James Jackson, of Boston, President of the Mass. Medical Society, presided at the table, assisted by Dr. Benj. L. Oliver, of Salem, President of the Essex South District Medical Society, as Vice President.

On being called on for a toast, Dr. Holyoke presented, fairly and legibly written in his own hand writing, the following sentiment:

The Massachusetts Medical Society, may it flourish and prosper, may it continue to improve the Art for which it was instituted to the utmost of their Wishes, and be the Means, under Providence, of alleviating the Pains and Evils of Life, and promoting the Happiness of Society, by suppressing Quackery and rendering the Business of the Profession as perfect as the Nature of Things admit.

And may each Individual of the Society and every other Gentleman here present, enjoy Health and Prosperity, and the pleasing Consciousness that he has contributed somewhat to the Advancement and Improvement of the Public Welfare.

The following were among the regular and volunteer Toasts:

Our venerable Guest—Venerable for his age; much more so for a life devoted to the interests of humanity, and sanctified by religion.

The years 1628, 1728, and 1828—The year of the settlement of Salem, the year of the birth of Holyoke, and the year in which he has commenced his second century.

The oldest surviving graduate of Harvard—though he has long been academically among the stars (*) "sereus in cœlum redeat."

[* This was an allusion to the custom of placing an asterisk against the names of deceased graduates in the College catalogue, where the Doctor's name is surrounded by stars.]

The venerable Patriarch of American Physicians—One hundred years of healthful vigor afford ample proof of professional skill.

The first prescription for every sickness, and for which we may be almost willing to be sick—the skilful attentions of a kind female.

By Dr. Park of Boston. Proof positive that this is an excellent world, a man may live in it a hundred years, beloved, honored, and happy.

By Dr. Warren. The Temple of Hygeiæ—its foundations, temperance, exercise and virtue.

After Dr. Holyoke had retired—by Dr. Jackson. The man who has just left us—for all the good works of God, may his great name be praised.

On the invitation of Dr. M. A. Ward the company visited the Museum of the East India Marine Society, and parted with their aged and amiable guest with the most affectionate wishes, for the further continuance of a life devoted to the service of humanity already for a longer period than almost ever fell to the lot of human beings."

Two appropriate songs were sung on the occasion. One of them has appeared in several of the papers; the other has been obligingly furnished for publication in the Register, and will be found in another column of this day's paper.

Interesting Epoch. Great preparations are making in Salem for the due celebration of the 200th anniversary of the settlement of that town. A public procession, dinner, and an oration by Judge Story, are among the measures contemplated. It is to take place on Thursday, the 19th of September. *Bulletin.*

Salem Mill Dam. We learn from the Essex Register that fifteen hundred new shares have been taken in the stock of the company, and that 570 only are now wanting to complete the number required by the terms of the charter, to enable the company to go on, in the prosecution of the work, according to the construction of the charter by the Supreme Court. By the terms of the act of incorporation, the company will have a right to levy assessments to the amount of a hundred dollars a share, but it is now computed that the works may be completed for the sum of $150,000, which will be only thirty dollars a share.

Fire. Between 3 and 4 o'clock, on Sunday afternoon, the wooden part of the extensive brick building used for workshops within the State Prison yard at Charlestown, was discovered to be on fire. Immediately the alarm bell of the prison was rung, and the engines of Boston and Charlestown were soon on the spot, and admitted within the yard, the gates were thrown open, and a guard from the Marine corps stationed at the entrance to prevent the escape of the prisoners. At the time of the alarm they were in the cells, and manifested no symptoms of insubordination; although, on examination after the fire, two were missing. We have not ascertained the total amount of loss, which however must have been considerable, as of the whole pile of work shops, nothing is standing but the walls. The valuable machinery, the tools, and materials they contained, were nearly all destroyed, or irreparably injured. The fire is supposed to have been the work of the prisoners, and it is considered extremely fortunate that it did not break out while they were attending divine service within the chapel; in which event a rush would probably have been made by them, and many lives lost in the attempt to escape.—The stone cutters' shops opposite the brick building, caught fire several times, but were preserved without material injury. *Gaz.*

Elections in the West. The elections for state officers, have recently taken place in Louisiana, Kentucky and Illinois. In Louisiana they have terminated, generally, in favor of the Administration candidates. In Kentucky and Illinois, so far as the votes have been ascertained, there are also decided majorities in favor of the Administration. The intelligence from Illinois, however, is indirect.

By later intelligence respecting the Kentucky elections, it is yet doubtful what the result will be, although the gain has been great, for the administration candidates.

Portrait of President Kirkland. The Messrs. Pendleton's have lately published a lithographic print, copied by Mr. Peale, from the fine portrait of Dr. Kirkland, by Stuart. The copy is very well executed, and presents an accurate and an agreeable likeness. To the many friends of the late President it must be highly gratifying to have it in their power to possess so good a picture of him. *Adv.*

Mr. Harding, we are glad to learn, is about completing a series of portraits of the Judges of the Supreme Court of the U. S. As well as one of the venerable Charles Carroll, which were all taken from life by Mr. H. during the last season. *Journal.*

Western Canal. The banks of this canal, owing to late heavy rains, have given way in several places between Utica, and Seneca, causing considerable injury. Several bridges and mill dams have also been carried away or broken down by the freshet; and much damage has been sustained by the destruction of hay and grain. *Ib.*

A child was run over recently at Milton Hill, and a young gentleman of this city was thrown from a chaise, and had his ancle broken, all owing to driving too rapidly down the hill.

Washington College, Hartford. At a meeting of the Board of Trustees of this Institution, held on Wednesday last, the Rev. Samuel F. Jarvis, D. D. formerly Rector of St. Paul's Church, Boston, was elected Professor of Oriental Languages and Literature, and Dr. John Smyth Rogers, late of N. York, to be Professor of Chemistry and Mineralogy.

Stuart Gallery. It will be gratifying to the Patrons of the Arts and the friends of Benevolence to learn, that the receipts of the Exhibition at the Athenæum of the interesting Portraits painted by the first of American artists, already exceed $500.

The sloop of war St Louis was launched at Washington on Saturday, without accident.

Mr. Ashmun, the founder of the Colony at Liberia, has returned to Connecticut, rendered an invalid by his great exertions, and fears are experienced that he cannot recover.

The New-York Daily Advertiser of Saturday says, "There has not been any material fluctuation in the price of any article the past week. Business, however, has revived, in some articles. *The southern merchants have commenced their purchases.* The money market continues easy, and confidence is, in a great measure, restored."

From Europe. By a late arrival from Havre a letter dated July 2nd is received, which gives the following information.

We learned yesterday, by a French brig, arrived from Corfu in 9 days, that in consequence of a treaty concluded at London on the 6th of April, between the allied powers, Egypt was to be put in a state of blockade. This news was received by the French and British consuls. The object will be to prevent any Turkish vessel from sailing, and to intercept all supplies of provisions and munitions of war for the Morea. In other respects the trade is not to be interrupted.

The blockade of Alexandria has been formally announced to the Pacha, by the French admiral.

From England. The New York Commercial Advertiser of Tuesday, contains extracts from London papers to the 1st July, received at Quebec, by the Lord Gambier, which left Liverpool on the 3d. The advices from the Continent are no later than had been previously received, direct from France; and the extracts relating to the affairs of Great Britain are destitute of interest.

Clergy Reserves. A long discussion arose in the House of Lords on the 26th June, out of the presentation of a petition by the Earl of Haddington, respecting who were the protestants for whom the Clergy Reserves were intended. The Bishop of Chester contended they were solely intended for the Episcopal Church. Earl Bathurst thought that as one seventh, and not one tenth of the land was set apart, it seemed a fair inference that other churches were included in the grant. The Corn bill after some conversation was read a third time.

From Chili. We are indebted to a friend for Valparaiso papers to May 21. The sessions of the National Constitutional Congress were discontinued at Santiago May 6, and transferred to Valparaiso. By an order of the government, the remains of the Carreras, which were buried at Mondoza, have been dug up and transported to Valparaiso, where they were reinterred on the 5th of May, with great parade and ceremony as an act of gratitude on the part of the nation, and of respect to the memory of its most distinguished citizens, "whose names, though in obscurity during the dark of the republic, will again shine with their true splendor, in the pages of the future historians of the revolution." Mr. Nugent, the British Consul General, had made a strong representation to the government, urging them to send out funds to England in the British ship Doris, to pay the dividends due in London on the Chilian loans. In consequence the government had ordered the sale of silver to the amount of $100,000, to be invested in bills on London, to be appropriated to the account of the loan. *Dai. Adv.*

NOTICE.

The Annual Meeting of the Society for the promotion of Theological Education, in Harvard University, will be held in the Hall over the Office of the Massachusetts Hospital Life Insurance Company, in State-street, Boston, on Tuesday the 26th inst. at 12 o'clock.

JAMES WALKER,
Secretary pro tem.

NOTICE.

A QUARTERLY Meeting of the *Boston Sunday School Society*, will be held at the Berry-st. Vestry, on Wednesday evening, the 27th inst, at half past 7 o'clock, P. M. Members are requested to attend, and all Sunday School Teachers are respectfully invited. F. T. GRAY,
Recording Sec'y.

To correspondents. The kind hints of a "subscriber," are received in the same spirit in which they were undoubtedly given.

Several communications on hand will receive attention as fast as circumstances permit.

A pamphlet relative to Church affairs at Castine, is received and will probably be noticed next week.

MARRIAGES.

In this city, Mr. Thomas O. Glover, of Lubec, Me. to Miss Elizabeth R. Byrne; Mr. James B. Phillips, to Miss Abigail Wentworth; Mr. Edward Barnard, to Miss Maria Louisa Sampson; Mr. Timothy Tileston, jr. to Miss Pamela Colby; Mr. Benjamin Tilton, to Miss Lucinda Newell.

In Lowell, Mr. Samuel Hallowell to Miss Betsey Reed, both of Lowell.

At Charlestown, N. H. Waldo Flint, Esq. of Leicester, to Miss Catharine Dean, daughter of Aaron Dean, Esq. of the former place.

In N. York, Mr. Eugene Bogart, merchant, to Miss Eliza Ann, only daughter of Wm. Beck, Esq.

DEATHS.

In this city, Mr. Roswell Lewis, aged 34; Mr. James Douglas, of Eden, Me. aged 22; Mr. Simon Wright, aged 38; Lucretia Leland, youngest daughter of Mr. Thomas and Mrs. Abigail G. Vose; Mr. Henry Daggett, aged 61, formerly of Charleston, S. C.; Susan, youngest child of Francis & Eliza Jackson; Mrs. Lucy Lovett, 30.

In Cambridge, Mr. Jonathan Fowle, aged 88, formerly of this city.

On Sunday morning last, Mr. Lawson Valentine, aged 36 years, of the firm of William Parker & Co.

In East Cambridge, on Thursday, Mrs. Sally, wife of Isaac Train, Esq. aged 48.

In Waltham, on Wednesday, Mrs. Lucy Lyman, wife of Russell Sturgis, Esq. aged 22.

In Beverly, Mrs. Anne Downes, aged 64.

In Salem, Mrs. Rebecca Pickering, wife of the Hon. Timothy Pickering, aged 74.

In Newburyport, Mrs. Joanna Abbot, aged 64.

In Grafton, Mrs. Mary, wife of Mr. Elijah Brooks, aged 67.

In East-Bridgewater, Major Benjamin Harris, aged 62. He has made a bequest of $4000 to the first Congregational Society in East-Bridgewater.

In Hancock, N. H. July 1st, Mrs. Lydia H. aged 40, wife of John Whitcomb, Esq.

In Castine, Dr. Wm. Avery Little, aged 22.

Near Philadelphia, Rev. John Black, son of John Black, D. D. of Pittsburg.

In Havana, 3d inst. Mr. Benjamin Wakefield, of Salem, aged 21.

At Matanzas, July 18th, Mr. Francis Thaxter, of Hingham, aged 29 years.

LADIES' MAGAZINE.

JUST published by PUTNAM & HUNT, "*The Ladies' Magazine*,"—Vol. I, No. VIII. for August, 1828. Conducted by Mrs. SARAH J. HALE.

CONTENTS.

Original Miscellany. Intemperance.—Censor. Sketches of American Character, No. 8.—The Springs. Novels.—F*. Flirtation.—E. B. W. The Port Folio. *Original Poetry.* The White Mountains.—L. H. S. Bayard. Lines.—T. C. O. To Trinity Church.—Q. X. Z. Summer Morning.—Inez. The Peri and the Gem.—Cornelia. Fragment of a Dream.—A. W. T. *Literary Notices.* "American Common Place Book of Prose." "The Course of Time." "The Storm." "John Williams." "Marion Wilder." "Early Impressions." "The Temptation." "The Dainty Boy." "The Shower." "The Christian Teacher's Manual." "A discourse on the Genius and character of the Rev. Horace Holley. Aug. 23.

SIMPLE HYMNS FOR CHILDREN.

JUST published and for sale by Bowles and Dearborn, 72, Washington Street, SIMPLE HYMNS FOR CHILDREN; to which is added an Index to such passages of Scripture as are most intelligible and interesting to young persons. Arranged in Lessons for the use of Parents and Instructors of Sunday Schools. By the author of the "Franklin Primer," &c. &c. —ALSO—

A SERMON on Conversion, delivered in the First Parish in Hingham, Lords Day, July 20, 1828. By Joseph Richardson. Published by request. Aug. 23, 1828

MILLARD'S TRUE MESSIAH.

JUST received, and for sale at this Office, a fresh supply of the popular tracts by Elder Millard, entitled "The True Messiah Exalted." *Seventy five cents a dozen.* Aug. 23.

MILTON ACADEMY.

THE Academy at Milton, having been recently vacated, in consequence of the indisposition of Mr. Howe, its late Instructor, a Successor is now wanted. Any Gentleman duly qualified, and wishing the situation, is requested to apply by letter, or personally on or before the 13th of September next, either to

Rev. Dr. Richmond, *Dorchester.*
Rev. Dr. Gray, *Roxbury*, or to
S. H. Babcock, Esq. *Milton*, or his Store in Boston, No. 9 Central-street.

Aug. 23. 3t. By Order of the Trustees.

MEDICAL INSTITUTION OF HARVARD UNIVERSITY.

THE *Medical Lectures* will begin on the *third Wednesday in October*, in the Massachusetts Medical College, Mason-street, Boston.

Anatomy and Surgery,	By DR. WARREN,
Chemistry,	DR. WEBSTER,
Materia Medica,	DR. BIGELOW,
Midwifery and Medical Jurisprudence,	DR. CHANNING,
Theory and Practice of Physic,	DR. JACKSON.

The Lectures continue thirteen weeks. The Class attend the Medical and Surgical Practice of the Massachusetts General Hospital, and Dr. Jackson's Clenical Lecture on the Cases, without fees. Separate Lectures on the Principles of Surgery are given by Dr. Warren without fees. Arrangements have been made for the study of Practical Anatomy, which will probably afford as great facilities as can be desired, and at as low a rate as at any school in the United States. The use of the Library of the Massachusetts Medical College may be obtained during the Course, by paying one dollar. The Professor of Chemistry will receive private pupils for practical instruction in the Laboratory. WALTER CHANNING,
Aug. 16. 8t *Dean of the Faculty.*

CONCORD ACADEMY.

THE subscriber informs his friends and the Public, that his School will be open for the reception of *Boarding and Day Scholars*,—the Fall Term to commence on Monday, September 8. Parents who send from a distance are informed, that the Preceptor will be particularly attentive to the Improvement of all who may be placed under his care, in good morals, and correct manners; and that the instruction given shall be thorough, in all the branches usually taught in the Academies and Schools in the vicinity. He hopes by devoting himself to his employment as a teacher, and by his unremitted exertions for the improvement of his pupils, to merit a continuance of that encouragement which he has hitherto received.

Terms $5 per quarter. Board from $1 50 to $2, in families near the Academy; or with the Preceptor if application be made soon.

PHINEHAS ALLEN, *Preceptor.*
Concord, Aug. 9, 1828.

REFERENCE,
REV. DR. PIERCE, *of Brookline,*
REV. MR. BARRETT, *of Boston,*
HON. SAMUEL HOAR, *of Concord.*

TO PARENTS.

THE Proprietor of the *Boylston Circulating Library*, 364 Washington-street, offers for Sale, his large Stock of JUVENILE BOOKS, *at half the retail price.* An excellent opportunity now offers to furnish Children with useful Books at a very low rate. Just received, a Case of *Ladies work Baskets*, all patterns.

Juvenile Repository and School Bookstore, 364 Washington-street. 3t. Aug. 16.

POETRY.

[*From Pollock's Course of Time.*]

THE GENERAL JUDGMENT.

It was a strange assemblage; none of all
That congregation vast could recollect
Aught like it in the history of man.
No badge of outward state was seen; no mark
Of age, or rank, or national attire;
Or robe professional, or air of trade.
Untitled stood the man that once was called
My lord, unserved, unfollowed; and the man
Of tithes, right reverend in the dialect
Of Time addressed, ungowned, unbeneficed,
Uncorpulent.
None levees held, those marts where princely smiles
Were sold for flattery, and obeisance mean,
Unfit from man to man; none came or went;
None wished to draw attention, none was poor,
None rich; none young, none old, deformed none;
None sought for place, or favor; none had aught
To give, none could receive, none ruled, none served;
No king, no subject was; unescutcheoned all,
Uncrowned, unplumed, unhelmed, unpedigreed;
Unlaced, uncoroneted, unbestarred.
Nor countryman was seen, nor citizen;
Republican, nor humble advocate
Of monarchy; nor idle worshipper,
Nor beaded papist, nor Mahometan;
Episcopalian none, nor presbyter;
Nor Lutheran, nor Calvinist, nor Jew,
Nor Greek, nor sectary of any name.
Nor of those persons that loud title bore—
Most high and mighty, most magnificent;
Most potent, most august, most worshipful,
Most eminent; words of great pomp, that pleased
The ear of vanity, and made the worms
Of earth mistake themselves for gods—could one
Be seen, to claim these phrases obsolete.
It was a congregation vast of men;
Of unappendaged, and unvarnished men;
Of plain, unceremonious human beings,
Of all but moral character bereaved.
His vice, or virtue now to each remained
Alone. All else with their grave clothes men had
Put off, as badges worn by mortal, not
Immortal man; alloy that could not pass
The scrutiny of Death's refining fires.
Ideal now was past; reality
Alone remained; and good and bad, redeemed
And unredeemed, distinguished sole the sons
Of men. Each to his proper self reduced,
And undisguised, was what his seeming showed.

From the Ladies' Magazine.

THE PERI AND THE GEM.

A Peri, from her bower of light
And flowers, had wandered far,
Checking, at length, her weary flight,
With but our misty earth in sight
And love's bright beaming star—
"O can"—she cried, "yon dark orb be
"Th' abode of her I seek to see!

"They say she is like Peri fair,
"That young clay-moulded one,
"And hath a *gem* can banish care,
"Whose living light should we compare
"With lustres of the sun,
"No more of likeness would be given,
"Than if we called yon earth a heaven.

"Love's star—were that but named her home,
"I might believe the tale;
"But o'er the dark cold world to roam—
"—'Twere seeking pearls on ocean's foam,
"Or diamonds on the gale—
"No, never was such Gem bestowed
"On dweller in earth's dark abode."

But now her wing pressed down she felt;—
A lowly cot was there,
Within, a fair young Maiden knelt,
And childhood, saved from wo and guilt,
Joined in her soft-breathed prayer—
"Ah!" cried the Peri—"now the *gem* I see,
"The priceless *gem* of woman's charity."

CORNELIA.

LADIES' FRIEND.

MATERNAL ADVICE.

"Before this can reach you, the hand that writes it, and the heart that dictates it, will be mouldering in the grave. I mean it to supply the place of some cautions, which I should think it my duty to deliver to you, should I live to see you a wife. The precepts it contains you have often heard me inculcate; but I know that general observations on a possible event, have much less force than those which apply to our immediate condition. In the fate of a woman, marriage is the most important crisis: It fixes her in a state beyond all others the most happy or the most wretched; and although mere precept can, perhaps, do little in any case, yet there is a natural propensity to try its efficacy in all. She who writes this paper has been long a wife and mother; the experience of the one and the anxiety of the other, prompt her instructions, and she has been too happy in both characters to have much doubt of their truth, or fear of their reception.

"Sweetness of temper, affection to a husband, and attention to his interests, constitute the duties of a wife, and form the basis of matrimonial felicity. These are, indeed the texts from which every rule for attaining this felicity is drawn. The charms of beauty and brilliancy of wit, though they may captivate in the mistress, will not long delight in the wife; they will shorten even their own transitory reign, if, as I have seen in many wives, they shine more for the attraction of every body else than their husbands. Let the pleasure of that one person be a thought never absent from your conduct. If he loves you as you would wish he should, he would bleed at heart should he suppose it for a moment withdrawn; if he does not, his pride will supply the place of love, and his resentment that of suffering.

"Never consider a trifle what may tend to please him. The great articles of duty he will set down as his own; but the lesser attentions he will take as favors; and trust me, for I have experienced it, there is no feeling more delightful to one's self, than that of turning those little things to so precious a use.

"If you marry a man of a certain sort, such as the romance of young minds generally paints for a husband, you will deride the supposition of any possible decrease in the ardor of your affections.—But wedlock, even in its happiest lot, is not exempted from the common fate of all sublunary blessings—there is even a delusion in hope, which cannot abide with possession. The rapture of extravagant love will evaporate and waste; the conduct of the wife must substitue in its room other regards, as delicate and more lasting. I say the conduct of the wife; for marriage, be a husband what he may, reverses the prerogative of sex—his will expects to be pleased, and ours must be sedulous to please.

"This privilege a good natured man may waive: he will feel it, however, due; and third persons will have penetration enough to see, and may have malice enough to remark, the want of it in his wife. He must be a husband unworthy of you who could bear the degradation of suffering this in silence. The idea of power on either side should be totally banished from the system, it is not sufficient that the husband should never have occasion to regret the want of it; the wife must so behave, that he may never be conscious of possessing it.

"But my Julia, if a mother's fondness deceives me not, stands not in much need of cautions like these. I cannot allow myself the idea of her wedding a man on whom she would not wish to be dependant, or whose inclinations a temper like hers would desire to control. She will be more in danger from that softness, that sensibility of soul, which will yield too much perhaps for the happiness of both. The office of a wife includes the exertion of a friend: a good one must frequently strengthen and support that weakness, which a bad one would endeavor to overcome. There are situations where it will not be enough to love, to cherish, to obey: she must teach her husband to be at peace with himself, to be reconciled to the world: to resist misfortune, to conquer adversity.

"Alas! my child, I am here an instructress but too well skilled! these tears with which this paper is soiled, fell not in the presence of your father, though now they but trace the remembrance of what then it was my lot to feel. Think it not possible to restrain your feelings, because they are strong. The enthusiasm of feeling will sometimes overcome distresses, which the cold heart of prudence had been unable to endure.

"But *misfortune* is not always *misery*. I have known this truth; I am proud to believe that I have sometimes taught it to Roubigne. Thanks be to that Power whose decres I reverence! He often tempered the anguish of our sufferings, till there was a sort of luxury in feeling them. Then is the triumph of wedded love!—the tie which binds the happy may be dear; but that which links the unfortunate is tenderness unutterable.

"There are afflictions less easy to be endured, which your mother has not experienced: those which a husband inflicts, and the best wives feel the most severely. These, like our sharpest calamities, the fortitude that can resist can only cure. Complainings debase her who suffers, and harden him who aggrieves. Let not a woman always look for their cause in the injustice of her lord; they may proceed from many trifling errors in her own conduct, which nature cannot blame, though wisdom must regret. If she makes this discovery, let them be amended without a thought, if possible; at any rate, without an expression of merit in amending them. In this, and in every other instance it must never be forgotten, that the only government allowed on our side is that of gentleness and attraction; and that its power, like the fabled influence of imaginary beings, must be invisible to be complete.

"Above all, let a wife beware of communicating to others any want of duty or tenderness she may think she has perceived in her husband. This untwists, at once, those delicate cords which preserve the unity of the marriage engagement. Its sacredness is broken forever, if third parties are made witnesses of its failings, or umpires of its disputes. It may seem almost profane in me to confess, that once, when through the malice of an enemy, I was made for a short time to believe that my Roubinge had wronged me, I durst not even in my prayers to Heaven, petition for a restoration of his love; I prayed to be a better wife; when I would have said a more beloved one, my utterence failed me for the word."

MISCELLANY.

YANKEE.

The "Travelling Bachelor," a reputed work of Mr. Cooper, has just appeared. We make the following extract from a part of the first volume, purporting to be a letter written from New-York, to some gentleman abroad.

The six eastern states of this union comprise what is called New-England. Their inhabitants are known here by the familiar name of 'Yankees.' This word is most commonly supposed to be a corruption of 'Yengeese,' the manner in which the native tribes, first known to the colonists, pronounced 'English.' Some, however, deny this derivation, at the same time they confess their inability to produce a plausible substitute. It is a little singular that the origin of a soubriquet, which is in such general use, and which cannot be of any very long existence, should already be a matter of doubt. It is said to have been used by the English as a term of contempt, when the American was a Colonist, and it is also said, that the latter adopts it as an indirect and playful means of retaliation. It is necessary to remember one material distinction in its use, which is infallibly made by every American. At home, the native of even New-York, though of English origin, will tell you he is not a Yankee. The term here, is supposed to be perfectly provincial in its application; being, as I have said, confined to the inhabitants, or rather the natives, of New-England. But, out of the United States, even the Georgian does not hesitate to call himself a 'Yankee.' The Americans are particularly fond of distinguishing any thing connected with their general enterprise, skill or reputation, by this term. Thus the southern planter, who is probably more averse than any other to admit a community of those personal qualities, which are thought to mark the differences in provincial or rather state character, will talk of what a 'Yankee merchant,' a 'Yankee negotiator,' or a 'Yankee soldier,' can and has done; meaning always the people of the United States. I have heard a naval officer of rank, who was born south of the Potomac, and whose vessel has just been constructed in this port, speak of the latter with a sort of suppressed pride, as a 'Yankee man-of-war.' Now, I had overheard the same individual allude to another in a manner that appeared reproachful, and in which he used the word 'Yankee,' with peculiar emphasis. Thus it is apparent, that the term has two significations among the Americans themselves, one of which may be called its national, and the other its local meaning. The New-Englandman evidently exults in the appellation at all times. Those of the other states with whom I have come in contact, are manifestly quite as well pleased to lay no claim to the title, though all use it freely, in its foreign, or national sense. I think it would result from these facts, that the people of New-England are thought, by the rest of their countrymen, to possess some minor points of character, in which the latter do not care to participate, and of which the New-Englandman is unconscious, or in which, perhaps, he deems himself fortunate, while, on the other hand, they possess certain other and more important qualities, which are admitted to be creditable to the whole nation. Cadwallader, who is a native of New-York, smiled when I proposed this theory, but desired me to have a little patience until I had been able to judge for myself. After all there is little or no feeling excited on the subject. The inhabitants of states, living a thousand miles asunder, speak of each other with more kindness, in common, than the inhabitants of adjoining counties in England, or provinces in France. Indeed, the candor and manliness with which the northern man generally admits the acknowledged superiority of his southern countrymen, on certain points, and *vice versa*, is matter of surprise to me, who, as you know, have witnessed so much illiberality on similar subjects, among the natives of half the countries of Europe.

INOCULATION OF FRUIT TREES.

The best season for inoculation or budding fruit trees extends from the middle of July to the end of August, and includes all those days when the bark can be separated from the tree without injury to the buds. The praises often bestowed on this operation as a means of changing the kinds and introducing new varieties of fruits into the orchard, are often too general to be correct. Grafting has been found much preferable on the pear, apple and all stocks which will bear the application of the saw and knife. The scion once set, and any man can insert a graft with success, grows rapidly and vigorously; requires no other care than pruning the shoots which might drink too deeply of the juices, perhaps once during the season, —and having passed the first year rises into a fair and healthy top, firm enough to resist the pelting of the storm and the tossing of winds. The bud demands constant care, to loosen the bandages, to thin and lop away the branches above its insertion, and after much pains bestowed is liable to numerous accidents,—a careless finger may touch it too rudely—an insect may gnaw away its head, —a blast of wind may separate its connection, and if it escape all these perils, it will be less firm than the graft. For the peach, plum and other trees from which gum exudes on being wounded, and for bushes and plants too slender to admit of the insertion of grafts, budding may be applied with advantage, and indeed is the only method which can be used to obtain the desired varieties of fruits. The rose, well deserving the rank assigned to it in poetry, as the empress of flowers, having in its almost countless varieties a whole republic of queens, may easily be changed by this process, so that the same bush may be covered with blossoms of all possible tints and every form of beauty, and a single garden pot exhibit all the colors of the rainbow, and all the combination of leaves which wide shrubberies can exhibit.—The wild briars which spring spontaneously by the way sides form hardy and vigorous stocks for the insertion of the more delicate of the cultivated species of roses, and the experiments for ornamenting their stems with chaplets of fair blossoms may furnish the reader with amusement if it lead to no more useful result.

Worcester Ægis.

INTEMPERANCE.

I will make a suggestion to a portion of the community who suffer more, perhaps, from the evil, than all others. I mean wives and mothers. Would you know how to mitigate the evil?

First, then, never offer a drop of ardent spirit to a child, as you value your future comfort. The deplorable habit of intemperance is, I have no doubt, contracted in thousands of instances in the years of infancy and youth, merely from having the dregs of flip and toddy, which the father and perhaps the mother have been comfortably enjoying; and perhaps as many more have been seduced into the habit by the misguided prescription of a dose of rum and molasses, to relieve a trifling pain. If you wish your husband to abandon the use of it, never use any yourself; and never let a day pass without having plenty of beer, or some other beverage in your cellar, which he can have as a substitute. He must be fixed in his habits indeed, if he did not take it instead of having recourse to the rum bottle.

A MECHANIC.

EVILS OF EXCESSIVE DRINKING.

Happy the man, who shall live in those days, in which the practice of excessive drinking shall be *universally* laid aside, and detested! At present we can scarcely name a vice more common, or that is carried to a more alarming height. It prevails in the city, in the town, in the village, in the hamlet; among gentlemen who ought to blush for its vulgarity, and among laborers who can ill bear the expense. Are there not intemperate *young* men, intemperate *old* men, intemperate parents, intemperate magistrates, intemperate professors of religion, intemperate preachers of the Gospel! Oh! could we view the scenes which intemperance creates in the ale-house, the tavern, and the festive parlour; what grief, what indignation would stir within us! *There* is wo, *there* is sorrow, *there* is contention, *there* is babbling, *there* is redness of eyes, *there* are wounds without cause.

Singular Organic Relic. A workman recently broke a mass of very firm conglomerate rock, quarried for the new State House now building at New-Haven, and found, lodged in a cavity, so completely enclosed as to exclude the possibility of external introduction—a piece of wood; the small limb of a tree, apparently of the pine family, with the bark entire—the wood not mineralized but fresh, and in perfect preservation, and not even attached to the walls of the cavity, (except slightly at one end) but lying in it as in a case. The piece of wood was not larger than a finger, and the cavity but two or three inches in diameter: it was lined with a soft and feebly coherent matter, resembling the substance of the rock in a state of rather minute division.

Journal of Science.

Never shrink from a woman of strong sense. If she become attached to you, it will be from seeing and valuing similar qualities in you. You may trust her, for she knows the value of your confidence; you may consult her, for she is able to advise, and does so at once with the firmness of reason, and the consideration of affection. Her love will be lasting, for it will not have been lightly won;—it will be strong and ardent, for weak minds are not capable of the loftier grades of the passion. If you prefer attaching to yourself a woman of feeble understanding, it must be either from fearing to encounter a superior person, or from the poor vanity of prefering that admiration which springs from ignorance, to that which arises from apprehension.

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

JUST published by N. S. Simpkins, & Co. "The *Christian Visitant or Religious Miscellany*," No. 4, Vol. II. For July and August.

CONTENTS.

Religious Liberality; The Life of Faith; Notice of the late Dr. Abbot of Beverly.—JUVENILE DEPARTMENT. Lessons on the Mind.—POETRY. The Setting Sun; Soliloquy; A Hymn.—SELECTIONS. An Excellent Spirit; Repentance; Prayer.—INTELLIGENCE. Religious Meetings in London; Sunday School Union; Liberia; Trinity Church. Aug. 16.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

UMBRELLAS of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. cp. 6m

LIBERAL PREACHER—No. 2. VOL. II.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for August. Containing a Sermon "On the Divine influence in the Conversion of Sinnes," from 1 Corinthians, xv. 10. By JOHN FOSTER, D. D. of Brighton, Mass.; and a Sermon "On Female Duties and Trials," from Acts ix. 36—41.—By AARON BANCROFT, D. D. of Worcester. 3t. Aug. 9.

NEW BOOKS FOR YOUTH.

PERSIA; containing a description of the country, with an account of its government, laws, and religion, and of character, manners and customs, arts, amusements, &c.—of its inhabitants. By Frederick Shoberl. With 12 colored engravings.—*The Life of William Penn*, compiled from authorities, and many original manuscripts. By Mrs. Hughs, author of Aunt Mary's Tales; ornaments discovered, &c.

Published by MUNROE & FRANCIS, corner of Washington and Water-streets. August 2.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of *Beverly, is* just published and may be obtained at this office.

July 19.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,

July 5. 6t 141, Washington-st.

CAUTION.

THE public are cautioned against a Counterfeiter who is travelling in the country, imposing on the public a Medicine in imitation of *Gordak's Physical Drops*, which he offers as the genuine, though it is an entire imposition. The said man is a foreigner, quite short, and pock-marked—and has offered the Medicine at a less price than the genuine is sold for.

Those who have been already imposed on, are cautioned against vending the same.

The genuine may be had at wholesale, by appointment, of the sole agent, JOHN MARSH, No. 96 and 98 State-street, and at retail by most of the apothecaries in the city, and generally at the country stores throughout the New-England States.

June 14. WILLIAM GORDAK.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. Vol. I. No. 4.

CONTENTS.

Names and Titles of Christ; Lessons on the Mind; Perception; On the Mosaic Institutions; On Light; Dialogue on the Sabbath; "The Spirit giveth Life." 3t. July 26.

CHRISTIAN REGISTER.

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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